

THE BRETHREN'S EVANGELIST

Son our Savior. In the extraordinary means that are provided.—What are the means which you have in the gospel? Pardon, power, wisdom, righteousness. I rejoice in the prospect of man's restoration. But it behooves us to act the part of wise men to bring about that restoration, by making use of the means provided. And in no way can this be done save by the directions of Him who has given us the means. If we follow not after wisdom—the wisdom of God—how can we expect man's restoration, for man's will a powerful influence to counteract morals, he resists the appeals of the gospel, and the strivings of the spirit. Then why not be equally as powerful to influence for good; but we have so many drones and sluggards in the Christian church, who are always offering their CANNOT, but their cannot is their will not, and their will not is their ruin. It matters not how little we do if it is all we can do; it will be accepted; but of him who has ten talents more is required. Then do your little, my brother and sister. For we are taught that not one particle of matter is lost in the flight of boundless ages. Then the "cup of cold water" is not lost. "God is not unrighteous to forget your labor of love."

"Nothing is lost; the drops of dew
That trembles on the leaf or flower,
Is but exhaled to fall anew,
In summer's thunder shower."

Nothing is lost. "My word shall not return unto me void." It will be a "Savior of life unto life or of death unto death." Dear reader, let this momentous announcement fall heavily on thy heart. A neglected gospel will be a swift witness against you. Awake to a sense of responsibility and activity; work for the restoration of man; work for the glory of God.

Henrietta, Pa.

BLESSED ARE THE PEACE MAKERS.

"The meek shall inherit the earth, and shall delight themselves in the abundance of peace. Great peace have they that love the law, and nothing shall offend them."—Psalm 37:11. "Blessed are the peace makers for they shall be called the children of God."

Peace is an essential doctrine of christianity. Jesus Christ was styled the Prince of peace, by prophetic inspiration, many ages before he appeared on earth, and his birth was ushered in by the song of angels proclaiming "Peace on earth, and good will toward men." All His doctrines were the doctrines of peace; His whole life was spent in ministering peace and good will, both by precept and example, and his last gift to his disciples was a gift of peace; "Peace I leave with you, my peace I give unto you." Hence no true follower of Christ can take upon himself the liberty of stirring up strife without forfeiting his title to the kingdom of heaven and all his claims to christianity. Strife and disunion belongs to the prince of this world; but the kingdom of Christ is a kingdom of peace. We read in Proverbs that "he that is of a proud heart stirreth up strife," and we know that pride is an abomination in the sight of heaven. Every reasonable and candid professor of the Christian religion will acknowledge that the gospel of Christ breathes peace and good will to man, and that the very object of this gospel is to subdue the ferocious and wicked passions of man, and to bring them into subjection to the law of Christ. The happy spirit of peace enjoins upon us, and upon all who claim any relation to the Prince of Peace, or any interest in his gospel, a policy very different from the policy of the world. It enjoins the heaven-born policy of the gospel, that policy which Jesus Christ taught when he said: "Blessed are the peace makers, for they shall be called the children of God." It enjoins meekness, patience, forbearance, moderation and love, with a careful regard to the principles of justice and equity. And how clearly it appears, that the very nature and spirit of war or strife, is utterly opposed to the spirit of Christianity; hence it is certain that no warring spirit can have any part in the kingdom of Christ, and how can any one that has the spirit of strife or war in his heart, be able to build up the church of Christ, or be a faithful shepherd and watch over the flock, and keep them together. He cannot, any more than could king David be permitted to build the Lord's house, because he had been a man of war. And yet that house, or temple of the Lord, was but a figure of the true temple of God, which Christ was to build on earth in the latter day, and which indeed is the true church of Christ, built up of holy souls for a habitation of God. And is it reasonable to suppose that those who are under the influence of the spirit of strife can build and inhabit the true temple of God, when King David himself could not be permitted to build the figurative temple, because he was a man of war. And if there are those that are led and governed by a spirit of strife and contention, they know not how to estimate the blessings of peace. And why is all this strife, contention and confusion? Is it that one party is afraid that the other party will be exalted more than they are themselves?

Or is it the same fear the old Jews had at the first promulgation of the gospel of peace by Jesus Christ himself, and the same fear has been handed down from generation to generation, even to this day. What sort of fear is it? Certainly it is not a fear that arises from true courage and confidence in the gospel of Christ. It is nothing but that cowardly fear which springs from conscious guilt. A fear which finds no place in a justified conscience, but is very often found among advocates of strife or war. Is it not high time for those who name the name of Christ, to wipe off this foul stain of strife and contention from their religion, or talk no more of a benign gospel. The powerful influence of the divine Spirit of peace ought to restrain and subdue the ferocious passions of man, and in securing the blessing of peace it will promote the happiness and prosperity of the church of Christ. Then would the church put on her beautiful garments and work together in peace and unity. But how is it with those that lock the doors of the houses, that have been built and appointed on purpose for the worship of God. They lock the doors and prevent their brethren from entering into worship. Where is their assurance, or their hope, that the doors of the kingdom of heaven will not be barred against them, when the Savior comes to gather up his jewels, and like the foolish virgins be left outside to keep company with those characters that the Revelator speaks of in the 15th verse of the last chapter of Revelations.

"Behold how good and how pleasant it is for brethren to dwell together in unity. It is as the dew of heaven, and as the dew that descendeth upon the mountains of Zion." What do we gain by striving with one another. The Savior was all love and peace, and taught his followers to love each other, and in the 3rd chapter of the 1st Epistle of John, we read, "This is the message that we heard from the beginning, that we should love one another; and we know that we have passed from death unto life because we love the brethren. He that loveth not his brother, abideth in death." Now those are passages that we ought to meditate upon; and it may be well for us to pause a moment on our journey, and see if that love is existing between us and our brethren and sisters that ought to exist; but if any of us have the misfortune to be guilty of that sin of hatred toward our brother or sister, then the writings of the apostle bears strong evidence against us, that we have never passed from darkness to light, but are still nursing the spirit of the old man within our hearts, and are yet in darkness. Love is the golden chain that is calculated to bind the true followers of Christ together, by Christian ties, in one bundle of love, and if we would keep thus united what a blessing it would be? We then would walk hand in hand; we would all speak the same thing, and each one would partake of the blessings that are calculated to make us rejoice in the God of our salvation. Then would our peace flow as a river, and our righteousness as the waves of the sea.

Alas how different is the state of affairs, when we look around in the world. We see men and women engaged in the affairs of this world, and lamentable to say, their chief affections seem to be placed upon the world and the things thereof. God is in their hearts, and I fear many seldom or never think on the salvation of their souls. They resist the spirit of the Most High, and will not admit the light of the glorious gospel to penetrate through their benighted hearts. Amid the scenes and confusion of this world, we here and there see a traveler, bound for the celestial city, with the cross of Christ upon his shoulders. The world knows him not, because it knew not his Master. The followers of Christ are generally despised by the world, because they will not, and dare not conform to the maxims and fashions of the world. We frequently see them sitting in heavenly places, rejoicing in the God of their salvation. Follow those as far as they follow Christ, for the time is short and is passing away rapidly. O how solemn and yet how true, a few more short years with their changing seasons, will pass on and we are seen no more; but will the most of us be gathered to the silent tomb before the close of the present century. Therefore, it is necessary that we live a virtuous life, and as we are all acquainted with the frailty of man, and the uncertainty of life, especially those of us who have arrived to the autumn of our days, therefore we should strive to spend our time in the fear of the Lord, and live only for Him and not for ourselves.

And, my youthful brethren and sisters, while youth and health is yours, improve each passing moment, for time once spent never returns, and if spent acceptably to your Heavenly Father, while the sun of righteousness dawns upon you, you shall enjoy those pleasures and rewards that have been promised as a reward for a life well spent. And when your pilgrimage is ended, here in this world, you shall be permitted to enter into the haven

of everlasting rest, on the other side of Jordan.

"Love is the golden chain that binds
The happy souls above,
And he's an heir of heaven that finds
His bosom glow with love."

SUSAN SIDDLE.

East Coventry, Pa.

THE CHRISTIAN'S CREED.

E. S. MILLER.

"He that believeth not shall be damned." Mark. 16: 16
Before every intelligent human being that had his ears greeted with the sound of the gospel lies an eternity of weal or woe. The end of this life's journey to every man is joy or sorrow. The law came by Moses, and has concluded every man under sin, but grace and truth came by Jesus Christ, who offers through the gospel, peace and salvation to all that believe. It is only the unbelieving that condemnation is allotted. Faith comes by hearing the word preached. Man must believe that God is, and that He is a rewarder of all them that diligently seek Him. Man without regeneration is a sinner, and in that state can not enter the kingdom of heaven. Becoming conscious of his alienated state and desiring divine acceptance with God, and the salvation of his soul, he penitently looks around and seeks the way of life and light. He sees that he must believe the message of peace and pardon offered him in the gospel of God's son, our Savior, upon the terms presented, or be eternally lost. Conviction lays strong hold of him, and now the question of all questions with him is, with the Philippian Jailor, is: "What must I do to be saved?" Does he go to our Calvinist brother, he may be asked to subscribe to Calvin's Institute; Does he go to our Lutheran brother, he may be asked to study the Heidelberg Catechism; does he come to one of our Methodist brethren he will most likely be asked to kneel to the anxious bench, and pray until he feels his sins pardoned. Perchance a blest seeker meets a Roman catholic, he is directed to go to the Pri Confessional. Finally he meets Baptist brother, who, being a p. nual meeting adherent, will talk a bleb inquirer about the Order as in the Book of Minutes, as condition acceptance and church fellowship; he denied fellowship in the bonds of the to be damned, and not to accept Institutes, the catechisms, Bench, the Confessional or tates adopted and recomious sects keeps the where he was in the st. of their fraternity, and man.

What use then are to the man seeking with God, when way, the truth and it is to him as though is Christ," another would is," but the poor co say I see not much of Chi the Master, in any of these machineries, and he concludes within himself: "Go not and see." Why? Because when these words were spoken by our great Head of the church, the Talmud embodying the "traditions of the elders" and "commandments of men," were in their zenith foreshadowing as a type the coming similar productions from human hands, under the gospel dispensation, in the shape of creeds, Institutes, Confessionals Annual Meetings minutes, &c. Salvation—divine assurance of sins pardoned and acceptance with God, not found in these. They are a mere net-work of scaffolding, by which men are invited to climb into the fold some other way, than by Christ the door. Away, says the honest inquirer, with these unsightly, bristling pitfalls around the Christian's only creed—the gospel: Let us come to the only sure foundation of which Christ my Lord and my life is the chief corner stone. Let me confess him before men as my Savior, the "Rock of Ages cleft for me." Let me be "buried with Him in baptism," that I may come "up in the likeness of his resurrection," "to walk in the newness of life." Let me have the Holy Spirit as the revelator of all truth, as it comes to me in the gospel only, and I shall have the "fruit of the spirit: love, joy, peace and hope as an anchor of the soul, sure and steadfast, cast within the veil."

As a test argument in favor of the gospel only, as the Christian's creed, your unworthy writer put this illustration to German Baptist bishop: "Brother S., if a young man, with nothing but the Bible for his guide to the truth, should, upon repentance towards God, upon his confession of faith in Christ, receive Christian baptism in the name of the Father, and of the Son, and of the Holy Spirit, for the remission of sins, carrying with him the gift of the Holy Spirit, as a constant comforter, guide and

sign land, having a call from God to preach the gospel, free from the shackles of sectarian bias or teaching, perfectly untrammelled by the commandments and traditions of men, with nothing to depend on but the Bible for his text book, preaching to the natives nothing but the pure unadulterated word of God, who, hearing the word preached, believe, repent and be baptized, what kind of a church would that evangelist build up, not having that "indispensable something" (the Minutes) to assist him in laying down to his members the order. Would it not most likely be a branch of the true vine—a Brethren church—just such as the Lord gave to his apostles, and even to Alexander Mack and his coadjutors in this country, with nothing but the Bible for their creed?

The Bishop had to admit that such a congregation of believers would necessarily have to follow as a result. This admission he had to make, because he saw no other way out of it. Now such a church we had as a Brethren church, among the Waldensians, and we had it in the reformation of Mack and others, up to the time of the writer's youthful days, in this country, when the young men in the ministry, with more selfish ambition than true humility began to take the places of our good old pioneer church fathers, such as Kline, Hoke, Umstead, Price and others, who saw in their declining days the evil days dawning upon the Brethren church; when the simple unadorned scriptural name, "Brethren" was not high sounding enough, but "German Baptists" must go into titles of books and church property deeds; until advisory council by these late popish magnates, became throttled and mandatory law substituted, and then wedge driving committees by the scores are appointed and sent out to enforce mandates upon the Brethren, instead of the "love that beareth all things, believeth all things, hopeth all things, and endureth all things." O sad havoc, that some of the young men in my youth, though now old in church work, have made. From an account of late proceedings in Elder J. W. Beer's case, in the Fairview, Ohio, congregation of Brethren, by a self-constituted mandate committee, we see them, said committee, move out by a back ack, taking the wedge with them without giving it. The Christian's creed showed it a too formidable for the mandate trio. That grand triumph of truth over error and intelligence over ignorance that was "Go and do as you have done before. You've done right" for holding up the christian creed the gospel only. Go ministers and lay members of the Brethren church everywhere in the grand work of reformation. The German Baptists want to drop the pet name, and want to be in name "Brethren" only, and many of our old and perhaps do prefer the "Bible." They know on that book we can all have any other book never; no never.

Orstown, Md.

STILL WATERS.

The Psalmist says, "He leadeth me beside the still waters." Men of the world are all for novelty and excitement. The caterers for the world's amusement are driven to their wits' end to know how to give high seasoning to the repasts of pleasure. The edge of the appetite gets dulled, and he succeeds best who can give fresh keenness to the worldly appetite. Still waters? No! These at all events would be misery. If our nature is not rich and restful in itself what melancholy times come with the rest and silence! Still waters? No! The novel can not be too exciting. The picture can not be too realistic. The drama can not be too crowded with dress and fashion. Rapid let the pulse of life be! Has not the distasteful slang of speech invented the word "slow" to represent the idea that the river of surface-life must boil like the rapids? Still waters? How few read Fenelon and Foster, and Pascal now. What a contrast all this presents to the spirit of the Christian life! The genius of the gospel is in harmony with the still moments of spiritual communion, and elevated taste, and heavenly affection. It says, "Not in the feverishness of excitement, not in the tumult of passion, not in the noise of faction, not in the conflicts of ambition, not in proud pre-eminence and brilliant assemblage is your true life." "Enoch walked with God." "Go forth into the wilderness, and I will there talk with you." "Every man went to his own home: Jesus went to the mount of Olives."

THE BRETHREN'S ANNUAL FOR 1884.

Contains biographical sketches and portraits of Elders John H. Umstead and Frederick P. Loehr, a chronological department of the Brethren Church and of the German Baptist and Old Order churches, besides much interesting reading matter.